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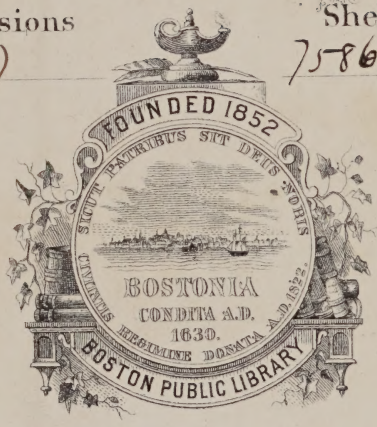

Received Aug. 21, 1889.

AN

ADDRESS

TO THE PEOPLE OF MASSACHUSETTS,

ON THE SUBJECT OF THE

LICENSE LAW OF 1838,

AND ITS REPEAL.

BY BENJAMIN DOLE.

Ye take too much upon you, ye sons of Levi.—*Moses.*

SECOND EDITION, ENLARGED.

BOSTON:
PRINTED BY KIDDER & WRIGHT.
1840.

(384)

AUG 21 1889

ADDRESS.

In this most highly favored country, the people in general are blest with the privilege of choosing their own rulers. And the great object that each and every man ought to have in view, when they give their votes for any officer, from the highest to the lowest in the nation, or state, or county, or city, or town, is the public good; and not their own private interest, or gratification, or the building up of a party to which he or they may belong.

And those that are chosen to legislate, are bound, by the strongest moral obligation, to enact laws, just in principle, and equal in operation; laws that will protect the rich and the poor in their natural, and moral, and constitutional rights; laws that will shield the poor from the oppression that the rich are too much inclined to practise upon them. And those that make laws, and those that administer them, must, most assuredly, give account unto God, the great Ruler over all rulers, and all nations, and all men that dwell upon the face of the whole earth, on what principles their laws were founded that they have enacted, and how they have been executed.

Under our republican form of government, the

best in the world if wisely and judiciously administered, the power lies with, and originates from, the sovereign people. And if the people are wise, they will be wise for themselves, and choose wise, understanding, honest-hearted, and good men, to rule over them, and make and execute the laws of the land. And in order to have wise, and just, and righteous, and salutary laws, and have them well executed, the people must follow the good advice that Jethro, Moses' father-in-law, gave unto him, after the children of Israel had come forth out of the land of Egypt, had passed the Red sea, and were "encamped at the mount of God." "Moreover thou shalt provide, out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Exod. 18: 21. This counsel of Jethro, the priest of Midian, met the approbation of God, and of Moses, and of the children of Israel. See the 18th chapter, 13—27.

"And Moses said unto Israel, How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known; and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over

tens. And I charged your judges at the time, saying, Hear the cause between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things that ye should do." Deut. 1: 12—18.

"And David said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." 2 Sam. 23: 2, 3. And, according to Mr. Jefferson's judgment, the important inquiry ought to be, in regard to every man, that is, or may be a candidate for any office whatsoever, "Is he honest, is he capable, is he faithful to the constitution?"

These three portions of Scripture now before us were not written for Israel's sake alone, but for our sake also, for our ensample, and for our admonition, upon whom the ends of the world are come." And Solomon says, "When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn." Proverbs 29 chap.: 2 v. "Righteousness exalteth a nation, but sin is a reproach to any people."

We have now before us the Scripture standard

of the important qualifications for all rulers to have. And if Moses was bound to "provide out of all the people, wise, able, and understanding men, such as fear God, and hate covetousness," then it is important and binding upon the people of this nation, upon all the people of this state, and upon all the people of the city of Boston, to choose for every office, from the highest down to the lowest, men who have the above qualifications, and none other. And such men will be found, honest, capable, and faithful, not only to the constitution, but to the best and highest interests of the whole people.

But demagogues have not even one of the before named qualifications for any office in the gift of the people. For total moral depravity reigns triumphantly in and over them. They are as destitute of patriotism as Gen. Arnold was. For instead of their hating covetousness, they love it. Selfishness is their Alpha and Omega; the first and the last thing with them. Demagogues, in all ages of the world, and in all nations of the earth, have ever been as great hypocrites as their talents and the circumstances in which they were placed, would admit of. They have even done their utmost to deceive the people by making great pretensions that they loved the dear people most ardently, when, in fact, they had no more love for the dear people than Judas had for his Master, or than Gen. Arnold had for this country. And demagogues have been as numerous for two years past in Massachusetts, as the prophets of Baal were in Israel, in the days of

king Ahab, who assembled, according to Elijah's command to him, four hundred and fifty of them at mount Carmel, at one time. But every one of them were put to death by divine authority, at the brook Kishon.

The prophets of Baal had violated the commands of God, had greatly deceived the people, and had turned them away from the worship of the only living and true God, to the worship of Baal, and had been greatly instrumental of bringing the just displeasure of God upon the nation, and they brought retributive justice upon their own guilty heads. Death was their just portion, according to the law of God.

The history of the Jewish nation, and the history of all nations, in all ages of the world, so far as I have any knowledge upon this subject, from the days of Solomon, down to 1840, goes to prove the truth of his declaration, "When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn." And David says "The wicked walk on every side when the vilest men are exalted." Psalms 12: 8. And if this is true, then it is of infinite importance to the people of the United States, and to the people of Massachusetts, that they choose righteous men to enact and execute the laws, and not wicked men, who have no fear of God, nor regard for the "common good" of the people.

The ten men that Moses sent with Caleb and Joshua to spy out the land of Canaan, to bring

back to him and the congregation of Israel a true and faithful report of the land and its inhabitants, brought to them an evil report, that was the cause of a great deal of trouble for Moses, and Aaron, and Caleb, and Joshua; and a great excitement throughout the whole congregation of the children of Israel. And those ten spies, deceivers, and traitors, and hypocrites, and cowards, and demagogues, all "died with the plague before the Lord." And Korah, and Dathan, and Abiram, and the two hundred and fifty princes of Israel, and Abimelech, the son of Jerubbaal, and Absalom, the son of David, were usurpers, and deceivers, and demagogues, and had no fear of God, nor love nor regard for the people of Israel. Absalom, no doubt, was as great a demagogue and loved the dear people as ardently as B. F. Hallet now does. And as God rewarded all the former according to their works, even so he will reward the latter according to his works.

The demagogues in this state belong to both of the political parties, to the Whigs and to the Van Buren ranks. Some of them are in office, and some of them are out of office. And those that are in office make use of all their deceptive powers to hold them as long as they possibly can, regardless of the public good. And those that are out of office are making every possible effort to get into office. But all the mighty effort that demagogues make, is not for the good of the dear people, but for the "loaves and fishes." They no more seek the

welfare of the people of this Commonwealth, than Abimelech, or Absalom, or the prophets of Baal did the welfare of the children of Israel.

We were told by the writer of Col. Gibbins' evil Report, presented to the Boston junto, in the old Common Council room, on the evening of the 5th of June, '38, that "history is philosophy." Be it so. Every wise, patriotic, and practical philosopher will always be very careful never to say or do the least thing that shall tend to produce the least excitement against a good law or a good cause. And most surely every Christian, and especially every Christian minister will do this. The license law of '38 was a good law, and the cause of temperance is a good cause, and it must and will go forward, and prevail, and triumph over all opposition that Satan with all his legions can possibly bring against it. And every man and woman, old and young, rich and poor, white and black, in this state, in this nation, and in this world, are bound, by the strongest moral obligation, to come forward, and cast all the weight of their influence, and exert all the force of their power in favor of the cause of temperance.

The traffic in intoxicating liquors for fifty years past, no doubt, has been, to say the least, as great a curse to the people of the United States, as idolatry, even, was to the children of Israel, in any one fifty years of their history. It is calculated that there are thirty thousand drunkards die every year in the United States. This will amount to

fifteen hundred thousand in fifty years. But if we say that for the last fifty years only twenty thousand have died drunkards annually, it will amount to one million of human beings that have been sacrificed unto the Moloch of intemperance, the god of the drunkard. And is it not high time for the government of this nation, and the governments of each and every state in the Union, to exert all their powers and influence to the utmost to stop the traffic in intoxicating liquors, and stay one of the very greatest of all plagues that ever came upon the human race, the plague of intemperance. And can it be possible, in the nature of things, that any man can be a sincere and consistent friend to the cause of temperance, or have one particle of patriotism or philanthropy, or Christianity, and not come forward and lend a helping hand to stay the plague of intemperance, by making use of moral suasion, and advocating and sustaining a prohibitory law, such as the license law of '38, that shall stay the ruffian hand of the drunkard makers.

The license law of '38, was one of the very best, wisest, and the most just and righteous law that was ever enacted by the legislature of Massachusetts at any period of time. It was founded upon the same moral principle that the laws of God are, which operate for the highest and best good of the universe. "The law is holy, and the commandment holy, and just, and good." And God never has, nor never will repeal one of his

laws, because wicked men are opposed to them, and violate them, and rebel against him, and his righteous moral government. He has erected a high and holy standard for the human race, for all rulers, and for all people under heaven ; and all men must come up to His standard, or perish forever.

There never was a law in the statute book of this state, that was calculated, if it had been fully sustained, and enforced, and obeyed, to prevent a greater amount of temporal and moral evil, and of producing a greater amount of temporal and moral good than the license law of '38. The fault was not in the law, but in the opposers and violators of the law. Abel was not in the least to blame because he was a much better man than his brother Cain was, who rose up against him and slew him. Nor was Abel in the least to blame because God had respect unto him and his offering, but had not respect unto Cain and his offspring. So that Cain was "wroth, and his countenance fell," without the least justifiable cause.

Nor is there a man in Massachusetts that ever had any more reason to be opposed to, and wroth with, any one of the authors, and advocates, and friends, and supporters of the license law of '38, on that account, than Cain had for being wroth with his brother Abel. Nor was there a man in this State that had any more of a natural, or moral, or civil right to keep a dram-shop, or a bar-room, and sell spirituous liquor in a less quantity than fifteen gallons, while the license law of '38 was in force,

than Cain had to take the life of Abel. And the violaters of this law partook of the same wicked, rebellious, if not to say murderous spirit, that Cain had. And when he can be fairly justified for his conduct towards his brother, then, and not until then, can the rebellious violators of the license law, of '38 be fairly justified for their violation of this law, that was founded upon the same just, prohibitory principle, that the laws of God are founded upon. There is no reason to doubt that there has been, and now are, living in Massachusetts, thousands of men, who have kept, and now keep dram-shops and bar-rooms, that have done as wickedly, and whose conduct has been as criminal and as abominable in the sight of God, as that of Cain's, and the blood of their victims cries to heaven for His just and righteous vengeance upon their guilty heads. And the pnblic good equally demands that men should be licensed by the government to commit any criminal act, for which men are hung, or sent to the state's prison for life, or a shorter time, as it does that men should be licensed or permitted to keep dram-shops, or bar-rooms, and rob and murder by degrees, if not at once.

I totally deny that any human government under the whole heaven, from the days of Adam down to the present moment, ever had the least natural or moral right to make it legally right for any man or set of men to keep dram-shops or bar-rooms, and retail out to any of the posterity of Adam intoxicating liquors of any kind whatsoever, for a beverage.

And I challenge any man on the face of the earth to meet me here on this ground, and at this point, and controvert and overthrow this position. And if no government ever had the right to do this, then, in the name of reason and common sense, how and wherein did the government of Massachusetts, in '38, by enacting the license law of that year, infringe upon, in the least degree, and deprive at all, any man, or set of men, of any right, that God, who is in all and over all, ever gave to man, directly or indirectly.

The above must be true or false, without controversy, in principle, in position, and in reasoning. And if it is false in either, then let any of the opposers or violaters of the license law of '38, or those that moved, or advocated, or voted for its repeal, show plainly, and clearly, and fully, that it is false. But if it is true, and correct, then who can fairly justify himself, or justify another, for their opposition, and hostility, and violation, and for the repeal of the just, and righteous, and salutary license law of '38.

The legislature of '38, of this Commonwealth, were bound, by the strongest moral obligations, to enact, and the public good required the enactment, the obedience, the enforcement, and the perpetuity of the law that is now before us. And if the legislature of that year was bound, by the strongest moral obligations to enact this law, then the executive part of the government of this Commonwealth, such as the judges of our courts, the justices of the

peace, the Mayor and Alderman of the city of Boston, and Salem and Lowell, and all their subordinate officers, and the jurymen, whose duty it is to try all cases that ever comes before them, according to law and evidence, and render a true and just verdict, in all cases, were bound, by the strongest moral obligations, to discharge their duties, without the least fear of man, but in the fear of God. "Ye shall not be afraid of the face of man; for the judgment is God's."

This charge or command of Moses to the judges of Israel is no less obligatory or binding upon our judges, and justices, and jurors, and Mayor, and Aldermen, at the present day, than it was upon those to whom it was first given. "And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him." This injunction is as binding upon jurors, as upon judges and justices; and as binding upon Mayor and Alderman, as it is upon either of them. This is a divine standard, and all the executive officers of the state must come up to this standard, or they will be "found wanting," for God will weigh them in his just and righteous "balances." And let every judge in this state, from the highest down to the lowest, and every justice of the peace, and every juryman, and every Mayor and Alderman, and every police officer in this state, that had any duty to perform in regard to the license law of '38, see to it, and judge

themselves as in the sight of God, whether they have discharged their whole duty truly, and fearlessly, and faithfully, according to this divine standard that is before us. But I am inclined to believe that there are a number against whom it will be found written, as it were, "upon the plaster of the wall, Mene, Mene, Tekel, Upharsin." And let those jurymen that were guilty of perjury, by not rendering a true, and just, and faithful verdict against the rebellious violators of the license law of '38, fear and tremble, as did Belshazzar; for there is the same just and righteous God over all now, that there was in his days.

Col. Gibbens, in his evil report, says, "History is philosophy." And as the enactment of the license law of '38, and the unjustifiable hostility to it, and its repeal, is now a part of the history of Massachusetts, I shall draw a comparison between the rebellious children of Israel, and the rebellious opposers and violators of this law. "The public good" of the children of Israel equally required that Aaron should make a "molten calf," and that the people should worship it, and that idolatry should be tolerated among them, as it ever did that the government of Massachusetts should ever license a set of men, or even one man, to keep a dram-shop, or a bar-room, to sell intoxicating liquors to make drunkards, and spread imtemperance, and misery, and ruin, and death throughout the Commonwealth. But what was the immediate result of Aaron's making a molten calf, and the people

worshipping it. It was that about three thousand of them fell in one day, according to the command of God, given unto Moses. "Then Moses stood in the gate of the camp, and said Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." Exod. 32: 26—29. See the whole chapter. And there is not the least reason to doubt, for one moment, that the unprohibited and licensed traffic in intoxicating liquors in this state has resulted in the premature and awful death of more than three thousand human beings, whose souls must exist forever. "The public good also of the ten revolting tribes of the children of Israel, equally "required" that Jeroboam, the son of Nebat, the first king over them, should make "two calves of gold," and place one in Dan and the other in Bethel, and say to the people, "Behold thy gods, O Israel, that brought thee up out of the land of Egypt," as it ever did that the government of Massachusetts should ever license

or permit the traffic in intoxicating liquors for a beverage, and especially the dram-selling business. Jeroboam had as good a natural and moral right to be an idolater, and to establish idolatry in the land of the ten tribes, as any man ever had to be a drunkard, or of being instrumental of making others drunkards, or as the government of this state, or of any other state in our Union, or the government of this nation, or of this world, ever had to make the taffic in intoxicating liquors for a beverage reputable, so far as legal enactments in favor of the traffic should make it "honorable and respectable business." And as Jeroboam sinned and made Israel to sin, by favoring the cause of idolatry with all his power and influence, and brought the just displeasure of God upon his own guilty head, and upon the people; even so all legislative bodies that have ever favored the traffic in intoxicating liquors, particularly the retail traffic, by legal enactments, upon the erroneous and false supposition that the public good required it, have sinned and made the people sin, and have brought upon them a dreadful and lasting curse, that is infinitely beyond all human conception. Where ever was the place, and when ever was the time, that the public good required the retail traffic in intoxicating liquor? Not any where in the universe, at any period of time since God breathed into Adam "the breath of life, and he became a living soul."

Jeroboam, by establishing idolatry among the ten tribes of Israel, was instrumental of bringing

upon them a curse that lasted more than two hundred and fifty years, and was one great cause of their utter ruin as a people or nation. "And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divinations and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David: and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

And if "history is philosophy," then every wise, humane, patriotic, and practical philosophical legislative body will make every possible effort in their power to stay the plague and remove the evil, that

former legislative bodies, by their erroneous enactments, have been instrumental of bringing upon the people. And this being the case, the legislature of Massachusetts of '38 were bound, by the strongest moral obligation, to enact the prohibitory license law of that year. And the legislature, by enacting this law, did their duty, their whole duty, and nothing but their duty, in regard to this subject. And the legislature, by enacting the license law of '38, and repealing all other laws in the statute book that were inconsistent with this act, acted the part of wise, understanding, honest hearted, and patriotic statesmen, and proved to the world, that they were honest, and capable, and faithful, not only to "the constitution," but also to the highest and best good of the whole people of this Commonwealth. And the whole of the people of this state were bound, by the strongest moral obligations, to respect and obey, to a tittle, this law, that was calculated to stay the ruffian hand of the promoter of intemperance, and the drunkard maker, and advance forward the glorious cause of temperance.

Boston is the hot-bed out of which sprang up, and spread forth, throughout the whole Commonwealth, all the opposition to the just and righteous license or temperance law of '38. And if this law was calculated, if it had been duly respected, obeyed, and enforced, to promote the cause of temperance, then no man, whoever he may be, that ever designedly said or did the least thing to bring the law into disrepute and contempt, or violate it,

or prevent its enforcement, or effect its repeal, could, in the very nature of things, be a sincere and consistent friend to the cause of temperance, but an enemy to the sacred cause. "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

The license law of '38 was as universally and as strongly binding upon each and every individual of the Commonwealth of Massachusetts, as any other law that was ever enacted by any legislative body in this state, since the establishment of the government. And subjection "to the powers that be," is one of the very plainest, clearest, and the most obligatory duty that God has ever enjoined upon man. For Moses and the prophets, and Christ and his apostles clearly and fully taught this doctrine. And reason and conscience approves it.

Col. Gibbens was one of the most violent opposers of the license law of '38, and the president of the Boston Junto that assembled at the Old Common Council Room, on the evening of the 5th of June, '38. And the evil report that was there offered and accepted by the members of the junto, bears a striking resemblance unto the evil report of the ten spies that Moses sent from Paran, with Caleb and Joshua, to search and spy out the land of Canaan. The Boston Junto was composed of men of both political parties, who were engaged, and some of them very deeply engaged, too, in the traffic of intoxicating liquors, distillers, importers, wholesale dealers, and retailers. And some of

these men had made princely fortunes by being instrumental of making thousands of other human beings poor, and miserable, and wretched, for this life, and totally disqualifying them for making the least preparation for a better life beyond the grave.

A number of the Boston Junto were members of the legislature of '38, and were chosen by the people to help make laws "for the common good, and not for the advantage of any man, or party of men." And out of the 56 members of the House of Representatives from Boston, 40 voted against passing the license bill to be enacted, or dodged the question. But there were sixteen good men and true, who stood as firm, and unmoved, and undaunted, in favor of the good cause in which they were engaged, as did Caleb and Joshua, when they went to spy out the land of Canaan, and after their return. And let their names be honored, as ever has been the names of those two worthy, true, honest-hearted, and faithful men, who brought back to Moses and Aaron, and the congregation of Israel, a true and good report, that favored the cause for which God had brought Israel out of the land of Egypt, and as far as Paran.

Moses sent twelve men, heads of the twelve tribes of Israel, in conformity to the divine command. "And the Lord spake unto Moses, saying, Send these men, that they may search the land of Canaan, which I gave unto the children of Israel, of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses, by

the commandment of the Lord, sent them from the wilderness of Paran; all these men were heads of the children of Israel." Num. 13: 1—3. And every one of those twelve men were bound, by the strongest moral obligation, to make a thorough and full search of the land of Canaan, and see what the land and its fruits were, and who, and what kind of men inhabited it, and report unto Moses and Israel, "the truth, the whole truth, and nothing but the truth." And this Caleb and Joshua did, but the other ten did not. They brought back an evil report, partly true and partly false, but mainly false. And their evil or mainly false report was the cause of a very great excitement throughout the whole congregation of Israel, and drove almost all of them to desperation. And all the evil that resulted from their evil report, laid "at the door" of those ten wicked men.

"And they returned from searching of the land, after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great, and, moreover, we saw the children of Anak there. And Caleb stilled the

people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people, for they be stronger than we." Num. 13: 25—30.

This evil report was as good a report, to say the least, as that signed by Col. Gibbens, and sent forth to the world for the purpose of deceiving the people, and causing a great excitement against the license law of '38, and finally effecting its repeal. And the Boston Junto have accomplished their nefarious purpose, to their everlasting shame. And to carry into full effect their wicked design, it is said that this Junto have spent about one hundred thousand dollars. But Zophar the Naamathite said, "Knowest thou not this of old, since man was placed upon earth, That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment." Job 20: 4, 5.

"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses, and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderness! And wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses

and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of them that searched the land, rent their clothes. And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us; fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Israel." Num. 14: 1—10.

We see from what is before us, the dreadful effects of the great excitement that the evil report of those ten wicked, rebellious, and unbelieving spies, was the cause of. And I am not able to see, that those ten spies that brought up the evil report, were not as good men and true, in heart and in act, as the men that composed the Boston Junto. And so far as we can plainly judge, those ten men were as wise and patriotic, and as much in favor of the children of Israel's taking possession of the land of Canaan, as the Boston junto ever were in favor of the cause of temperance. For the Boston Junto were as much alarmed at the enactment of

the license law of '38, and as much afraid of the effect of this law if it were fully obeyed, enforced, and sustained by the people, as the ten spies were at the children of Anak. For if the members of the junto had not been afraid, yes, more than afraid, if they had not been fully persuaded in their own minds, that if the law should be fully obeyed and enforced, as it ought to have been, it would diminish the use and consumption of spirituous liquors, and of course its sale, they never would have accepted the evil report at the old Common Council Room, and pass and publish to the world such rebellious resolves as they did, and send their circulars into every city and town and village in the State, and spread far and wide their opposing, rebellious, and wicked principles and spirit. Yes, this wicked Boston Junto have compassed sea and land to make proselytes to their iniquitous cause.

The Boston Junto also bears a striking resemblance unto Korah, Dathan, Abiram, and the two hundred and fifty princes of Israel that rebelled against God and against Moses and Aaron. "They said unto Moses and Aaron, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord. And when Moses heard it, he fell upon his face." Korah and his company knew that there was not a word of truth in their charge against Moses and Aaron, for they well knew that God had commanded and had given unto Moses

full power and authority to say and do all that he had said, and done to, or for, Israel from first to last, to that very day. And they also knew that he had not taken too much upon himself, or that all the congregation were holy, for they had rebelled ten times before that day against God, and against Moses. And can rebels be holy beings, or even wise men and patriots? Not so. For God was so displeased with the whole congregation of Israel after they had been so greatly excited against Moses and Aaron and Caleb and Joshua, that he declared unto Moses, saying, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater and mightier nation than they." But for Moses' intercession, he would have cut them off as a nation. "And Moses said unto the Lord, Pardon, I beseech thee, the iniquity of this people acording to the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now. And the Lord said I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord. Because these men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me these ten times, and have not hearkened unto my voice: surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it." Not one of them that had provoked the Lord, ever saw the land of Canaan, for all their carcasses fell in the wilderness, and all "those

men that did bring up the evil report upon the land, died by the plague before the Lord."

"And Moses sent to call Dathan and Abiram, the son of Eliab, which said, we will not come up: Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey to kill us in the wilderness, except thou make thyself prince altogether over us; and moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of field and vineyards; wilt thou put out the eyes of these men! We will not come up. And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before the Lord, thou and they, and Aaron, to-morrow." "And Moses said, Hereby ye shall know that the Lord commanded me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up with all that appeartain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them. And the earth opened her mouth, and swallowed them up,

and their houses, and all the men that appertained unto Korah, and all their goods." Num. 16: 12—28. 28—32.

"History is philosophy," and the portion of sacred history before us, was written for our ensample and for our admonition upon whom the end of the world are come. And the history of the ten spies, and the history of Korah and his company, is full of reproof to Col. Gibbens, and every member of the Boston Junto, for their evil report against the license law of '38, and the legislature that enacted it; and for the great excitement that they have been the fathers of against one of the very best laws that was ever enacted by any legislative body in this State. And on the principle that any man should assume the right to violate the license law of '38, or encourage others to violate it, he might assume the right to violate or encourage others to violate all the laws in the statute book, for no human law was ever more binding upon all the people than the license law of '38 was.

The Boston Junto were composed of wealthy and influential aristocrats, who were combined together for the express purpose of rebelling against the government of their own choice. And in so doing they rebelled against God equally as much as Korah, and the two hundred and fifty princes of Israel that were combined against Moses, did. And like causes produce like effects. And this junto must be held responsible for all the evil that has or may result from the great excitement that

they have been the fathers of, against the license law of '38. Col. Gibbens appears to be the Korah among the members of the rebellious Boston Junto. And in the case of Korah and his rebellious companions, Col. Gibbens and his rebellious companions may see themselves face to face, as in a glass, and that not very darkly neither. And when Korah and his company can be fairly justified for their rebellion against Moses and Aaron, and against God, then, and not till then, can Col. Gibbens and his rebellious companions be fairly justified for their rebellion against the government of their own choice, and against the government of God, by their hostility to the license law of '38. For the legislature of that year had the same right to enact that law, that Moses had to do all that he did in his government over Israel. And the false charge that Korah and his companions brought against Moses and Aaron, saying, "Ye take too much upon you," was equally as true as it ever was, that the legislature of this State by enacting the license law of '38, took too much upon itself. And if the "common good" required the enactment of this law, and its obedience and enforcement, then it was a sacrilegious act for the legislature of 1840 to repeal said law. And Gov. Morton, who recommended its repeal, and every member of the legislature that advocated or voted for its repeal, was guilty of sacrilege. And all in this State that ever favored the repeal of this law, partook of the same spirit, and acted a similar part to those of the con-

gregation of Israel, that "turned back in their heart" from Paran to the land of Egypt. And the people of Massachusetts have actually chosen a captain to lead them back to a worse than Egyptian bondage. And their captain is Governor Morton.

SUPPLEMENT.

I have not the least doubt in my mind that Governor Morton has had, for fifteen years, as longing a desire to be the "Supreme Executive Magistrate" of Massachusetts as Absalom had to be the Supreme Executive Magistrate over the twelve tribes of the children of Israel.

"And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said, moreover, Oh that I were made Judge in the land, that every man which hath a suit or cause might come unto me, and I would do him justice. And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him, And in this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel. And

it came to pass after forty years (about the thirtieth year of king David's reign), that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord. in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. 2 Sam. 1—5.

Absalom was such a modest and unassuming democrat, rather demagogue, that he could not say, Oh that I were made king or the *Supreme Executive Magistrate* in the land, but "Oh that I were made Judge in the land." And no doubt Absalom had the vanity to think that he should make a much better king for the people than David, his father, had been, or would in future be. Even so Gov. Morton judges that he shall make a better "Supreme Executive Magistrate" than what Exgovernor Everett had been for the people of Massachusetts for four years past, or would be in coming time. I will leave it to the people of this State, and of the world to judge which have manifested the most modesty, Absalom, in what is before us,

or Gov. Morton, in his address to the Legislature of Massachusetts dated "January 1, 1840."

I presume that Absalom verily thought that if he should be the judge or king over Israel, instead of his father David, that justice and equity and righteousness would be more firmly established in the land, and more extensively executed than it had been under his father's administration. Even so thought Gov. Morton, for he says at the commencement of his address, "And I seize the earliest opportunity to express the feelings of gratitude with which their unsought suffrages have filled my breast. But I should do them, as well as my distinguished predecessor, injustice, did I impute their choice to personal preference. Their purpose was higher and holier. It was the better establishment and the more perfect development of a great principle of civil polity—a principle founded in humanity, guided by benevolence, and looking to the whole human family—the democratic principle, which ever seeks to protect the weak, to elevate the depressed, and to secure the just and equal rights of all—a principle, which is in harmony with pure religion, that establishes the love of God as the first law of morality—a principle which, by listening to the voice of reason as it breathes through the people, bows reverently before the dictates of justice while it spurns at the despotism of man." There is no doubt that Absalom had as high an opinion of his "distinguished" father, and of his administration, as Gov. Morton has of Gov. Everett, and his

administration. And Absalom no doubt thought that those that favored his cause, and were in favor of his being king instead of his father, had a "higher and holier purpose" in view, than "personal preference." "It was the better establishment" of a better government, upon better principles than David had established his government upon. Even so Gov. Morton would fain make the world believe that he was a more genuine democrat than Gov. Everett was, and that he would administer the government of this Commonwealth much better than his "distinguished predecessor" had done. And that he would act upon the democratic principle, which ever seeks to protect the weak, to elevate the depressed, and to secure the just and equal rights of all.

But Gov. Morton says that he never sought the suffrage of the people. When I can be made to believe that Absalom never sought to be king over Israel instead of his father David, then, and not till then, can I be made to believe that Gov. Morton never sought to be the Supreme Executive Magistrate of Massachusetts. But I trust in God that he will not have one more vote than all other candidates for the governmental chair, for no sincere and consistent friend to the cause of temperance, and of the license law of '38, will ever give him their vote again. And I presume to say that after the first of 1841, that governor will be as destitute of an office as Absalom was of a mule to ride upon, after it had gone away from under him and left

him hanging by the hair of his head to a great oak. "And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heavens and the earth; and the mule that was under him went away." 2 Samuel: 18—19.

There was a great many men that were sincere friends to the cause of temperance, and the temperance law of '38, that were as greatly deceived in Gov. Morton in regard to the cause of temperance, and the law that was calculated to promote this glorious cause, as the two hundred men that went out of Jerusalem with Absalom to make him king in Hebron. "And they went in their simplicity, and they knew not any thing." But they soon found out that they had been greatly deceived by Absalom. And can any man in Massachusetts, that is a firm and undaunted and sincere friend to the cause of temperance, and was in favor of the temperance law of '38, ever vote for "His excellency Marcus Morton," for governor of Massachusetts? No, never; nor any other man that moved, or advocated, or voted for the repeal of the just and righteous law of '38.

If I ever vote for any one of them, or any other men like them knowingly, "then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone." And "let my tongue cleave to the roof of my mouth."

I did at the time, and I have ever since to this very moment, decidedly approved of the 14th Resolution of the State Temperance Convention, held at the Marlboro' Chapel, in Boston, on Wednesday, Feb. 12, 1840. It is the very pith of all the resolutions that were there offered and adopted. And how any sincere and consistent friend to the cause of temperance, and the temperance law of '38, could be opposed to this resolution, I cannot see for my life. For it is the only true and correct ground that temperance men ought to take, and must take, or be lost in the fog of party politics, or be plunged into the back ground. "Resolved, That until the laws of this State concerning intoxicating liquors, are fully and firmly established upon the basis of Prohibition, and maintained by a correct general sentiment, like the other penal laws of the Commonwealth, it is the duty of Temperance men to vote only for those men, as candidates for legislative and executive offices, who are known and inflexible friends to such a course of legislation."

And Gov. Morton, nor any other man, ever has, or ever can offer any better reason why the license or temperance law of '38 should not have been enacted and obeyed and enforced, and not repealed, than the Gadarenes did offer, and could have offered, why they desired and prayed Christ "to depart out of their coast," only because He had cast out a legion of Devils and unclean spirits out of one man, "who had his dwelling among the

tombs." And as it was a compassionate act in Christ to cast out this legion of unclean spirits, and thereby restore order and tranquillity among the Gadarenes, and clothe the man "in his right mind." Even so it was a compassionate act in the legislature of '38 to enact the license or temperance law that was to go into full operation on the first day of April, 1839. And if the law had been duly respected, obeyed and enforced, then the legislature that enacted it, and all those that sustained it, would have been instrumental of casting legions of devils out of the dram-sellers and dram-drinkers and drunkards in this Commonwealth. And no man upon the face of the whole earth ever had any more of a natural and moral right to keep a dram-shop and a bar-room, and retail out intoxicating liquors as a beverage, than Satan had to enter the man and drive him to desperation, by night and by day, "in the mountains, and in the tombs." Nor can the dram-sellers who violated the license law of '38, and still continue to violate every moral principle, be any more bound by moral suasion than the man among the tombs could be securely "bound with the fetters and chains" that the Gadarenes put upon him. And Christ did not cast out those legions of unclean spirits by moral suasion, but by His word, His law, His almighty power. Nor will the dram-sellers any more yield to the power of moral suasion, than the men of Sodom did to the prayer of Lot. "And Lot went out at the door unto them, and shut the door after him,

and said, I pray you brethren, do not so wickedly. Behold now, I have two daughters which have not known man: let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, even Lot, and came near to brake the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door." Gen. 19: 6, 11.

We see most clearly, from what is here before us, that the men of Sodom could not be brought under the power and influence of moral suasion, nor even touched by it. So that the Sodomites were not kept and restrained by moral suasion, but by the almighty power and influence of the God of Lot and of Abraham. And the dram-sellers, whoever they be, and wherever they may be, are not a whit better, in a moral point of view, than the men of Sodom were. And "they were wicked, and sinners before the Lord exceedingly."

Nor can the dram-sellers any more be brought under the power and influence of moral suasion, than Pharaoh, king of Egypt, could. "And afterwards Moses and Aaron went in, and told Pharaoh, Thus

saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go: I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye Moses and Aaron, let the people from their works? Get you unto your burdens." Exod. 5: 1, 4.

Here is before us a fair specimen of the stubborn and unyielding mind of Pharaoh to the power and influence of moral suasion, And could it have been so, Moses and Aaron might have continued to say to this moment unto Pharaoh, "we beseech thee," "we pray thee let Israel go," without the least effect upon his mind, to make him willing to obey the divine command given unto him by Moses and Aaron. So that it was not by the power and influence of moral suasion that Pharaoh ever consented to let Israel go forth out of the land of Egypt from serving him, but by the almighty power and influence of Jehovah who brought upon him and his people no less than ten very sore and dreadful judgments before he would consent that Israel should be no longer his bondsmen. And after Pharaoh had given to Moses and Aaron, and to all Israel, full liberty to go forth out of his land from serving him, and the people had urged them to

make haste and begone, lest they should "be all dead men," yet he and his people would not give up the controversy with Moses, and with his God, until he and his host were all destroyed in the Red Sea.

Pharoah had not the least natural or moral right to hold Israel in bondage even one single moment after Moses had said unto him, "Thus saith the Lord God of Israel, Let my people go. But Pharaoh had as good a natural and moral right to hold Israel in bondage after this, as any human governments ever had to make it legally right for any man to keep a dram-shop, or bar-room, and retail out to any man intoxicating liquors for a beverage, for every man that has ever kept a dram-shop, or bar-room, under the whole heavens since the foundation of the earth was laid, has been instrumental of making drunkards.

And all those that continue to be instrumental of making drunkards, either directly or indirectly, and do not put away the evil of their doings from before God, and bring forth fruit meet for repentance, will as surely "be destroyed, and that without remedy," as the men of Sodom were by fire from heaven, and as Pharaoh and his host were in the Red Sea. Turn ye, turn ye, dram sellers, and ye dram drinkers, for why will ye die, and sink to everlasting perdition.

Gov. Morton, who recommended and approved of the repeal of the license law of '38, and all the members of the Legislature that advocated or voted

for its repeal, have virtually and practically said unto all the rebellious violaters of the law, from first to last, Ye have done perfectly right in treating with contempt and ridicule, and violating, the license law of '38. And all this has been made known to the world, and has had a powerful influence upon the minds of the legislative committees of New York, and of Ohio, and has had a disheartening effect upon the minds of many sincere friends to the cause of temperance and the temperance law of '38. And if the repeal of this law was not a sacreligious act, then there never was a sacreligious act committed by any legislative body since the world began. The legislature not only repealed the law, but actually, though indirectly, rewarded those that had violated the law, by freeing them from all further trouble and expense in regard to the five or six hundred cases that were then pending in our Courts. And I should like to know why it has been that the Supreme Court of this Commonwealth have been so tardy, and so negligent in their duty in giving their opinion upon the constitutionality of the license law of '38. The Court ought to have done it promptly, and fearlessly, for the cause was the Lord's, and the judgment was His.

Col. Gibbens and B. F. Hallet appear to be much more fortunate in receiving the reward of their iniquity than Baalam was. But this was not because they were any better than he was, or that they have been engaged in a better cause than

his; but because God kept Baalam back from cursing Israel, and caused him to bless them "altogether" three times, from three different places. But the Lord permitted Col. Gibbens and B. F. Hallet to act out their total moral depravity, as He did Pharaoh, king of Egypt. On the whole, I judge that Baalam was the better man of the three, and that he was as justly and as fully entitled to a reward of silver, and gold, and honor, from Balak, for his services that he called him to perform, as Col. Gibbens and B. F. Hallet were of silver plate, and a gold chain, from the hands of men who are no better than Balak was, and who have been engaged in no better cause than his was. Baalam no doubt had more of the fear of God before his eyes, and a higher sense of His glorious Majesty than Col. Gibbens and B. F. Hallet have. And Baalam was more willing to obey the commandment of the Lord than either of these two men have been. "And Balak's anger was kindled against Baalam, and he smote his hands together: and Balak said unto Baalam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. Therefore now flee thee to thy place; I thought to promote thee unto great honor; but lo, the Lord hath kept thee back from honor. And Baalam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good

or bad of mine own mind; but that the Lord saith, that will I speak." Numb. 24: 10—13.

And if Col. Gibbens and B. F. Hallet had not gone beyond the commandment of the Lord, they never would have received from the members of the Boston Junto about two hundred and fifty dollars worth of silver plate, and a gold chain. And notwithstanding Col. Gibbens and B. F. Hallet have been more fortunate in receiving a reward for their services than Baalam was, yet B. F. Hallet has been more liberally rewarded for his services than Col. Gibbens has been, for I presume that Col. Gibbens has paid much more into the treasury of the Boston Junto than the silver pitcher and the golden chain are worth. And a part of the hundred thousand dollars, more or less, that was paid into the treasury of the Junto, it is said went to pay the expenses of those that were prosecuted for violating the license law of '38. And this was encouraging the violators of the law to still go on in their wicked rebellion against the government of their own choice, and that others might go and do likewise.

I have no doubt that B. F. Hallet has received for his services in opposing the license law of '38, and for defending those that were prosecuted for their violation of the law, five thousand dollars, more or less. And I would say to him as Peter did to Simon, the sorcerer; Who "bewitched the people of Samaria." "Thy money perish with thee." And not only "Thy money," but thy silver plate.

B. F. Hallet, for aught I know, has bewitched the people of Massachusetts equally as much as Simon did the people of Samaria. "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." Acts 8: 9—13.

Here B. F. H. may see himself face to face, as in a glass, as clear as the sun-beams. For he has bewitched the people for ten or fifteen years past as much as ever Simon did. He has been as "unstable as wanton" in his own mind, and has done all he could to make the people unstable in their minds, and excite their feelings, and lead them astray, as Absalom did, and as Simon did. B. F. H. has been as sincere a friend to the cause of temperance as Simon was to Christianity. "And Simon, continued with Philip, and wondered, beholding the miracles and signs which were done by Philip." Even so he joined and continued with the

friends of temperance, wondering, beholding the glorious success of the cause of temperance until the enactment of the license law of '38, and then he turned traitor to the good cause for filthy lucre's sake. "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." 18: 21. Simon no doubt had obtained his money by bewitching the people as B. F. H. has his money and his silver plate. And he has been as anxious for years to obtain some important office in the State or nation, as Simon was to have the same power that the apostles had. And I have no doubt in my mind that B. F. H. would betray any cause for thirty pieces of silver, the sum that Judas had for betraying his Master, and if he could not obtain thirty he would take twenty, what Joseph's brethren had for him of the Ishmaelites. And if B. F. H. is not a demagogue to the core, then I know not where to find one in this State, or in the United States. And may the good Lord deliver us, the people of this State and nation, from such men to make and execute the laws of the land.

The enemies of the license law of '38 have flung

every obstacle in the way of the obedience, enforcement, and perpetuity of the law, that human depravity and evil minds could devise. When the law was first enacted it was emphatically the people's law, and if the people had been left to their own good sense and sober judgment, it would have been obeyed, enforced, and perpetuated, and never repealed. And we may plainly and clearly trace to the door of the Boston Junto its final repeal. For this Junto, as a whole, were an interested, wealthy, and of course a powerful and influential body. And their influence had a powerful effect upon the minds of a number of our Boston editors. And this combined influence had a powerful effect upon the mind of the Hon. Mayor of the city of Boston, who did not perform his duty as he ought to have done, and was bound to do, by every moral principle, and by moral consideration, as in the fear of God. The enemies of the license law of '38 were encouraged to go on in their opposition and hostility and violation of the law throughout the whole Commonwealth. And let the Hon. Samuel A. Eliot know that there is a ponderous weight of guilt rests upon his soul, for not performing his duty as the honor of God, and the interest and prosperity and happiness of the people required at his hands. But the sons of Anak were in the way, and "it will take all the bayonets in Boston" to route them, and put them to the flight.

It is the indispensable duty of every legislative body under the whole heavens, to enact wise, just,

equitable and righteous laws. And by so doing they erect a high, just, and proper standard for the people to come up to. And the executive part of government is equally as strongly bound to enforce and carry into full effect to a tittle all legislative action, as the legislatures are to enact laws. And it is the indispensable duty of every individual of the people, high or law, rich or poor, male or female, white or black, to come fully up to the standard that the government over them have set up for them. And this is what God absolutely requires of the rulers and the ruled. This is "the democratic principle, which ever seeks to protect the weak, to elevate the depressed," and "secures the just and equal rights of all." I suppose that Gov. Morton means by "the democratic principle," the principle that Gen. Jackson laid down in his administration, and carried as fully out as time and circumstances would admit. And what he did not fully carry out President Van Buren has pledged himself to do. And Gov. Morton partakes of the same spirit that President Jackson and President Van Buren have, and, as far as he possibly can, acts upon their democratic principles. But the principle and policy of Gen. Jackson and his successor in office, is no more calculated "to protect the weak, to elevate the depressed, and to secure the just and equal rights of all," than was the policy of Jeroboam who forsook the standard of the Lord, and erected a standard for himself and for his people. And why? Let him give his own reason. "And

Jeroboam said in his heart, Now shall the kingdom return to the house of David. If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the hearts of this people turn again unto their land, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah." 1 Kings: 12—26—27. And to prevent the ten tribes from returning again to Rehoboam, he "took counsel, and made two calves of gold." It was the great object of Jeroboam to make himself popular among the people, and give him power and influence over them, so as to perpetuate his kingdom. And Gov. Morton is a disciple and a follower of the "illustrious" Jeroboam. For his great object undoubtedly was to make himself popular among the self-styled "and falsely so called liberal Whigs," and all other enemies of the license law of '38 who were so either from interest or "the fear of man that bringeth a snare," and who "turned back in the day of battle." May the good Lord deliver us the people from the effects of the wicked principle, and the wicked policy of the self-styled "liberal Whigs," both out and in the legislature, for about two years past, and from the Jeroboam-like policy of Gov. Morton, in regard to the license law of '38, which was according to the divine standard. For the law was calculated in its principle and tendency to "break the arm of the oppressor, and to let the oppressed go free"—to break up all the dram-shops and bar-rooms in Massachusetts, and they "are the

synagogues of Satan," and have been heretofore, and are "become the habitations of devils, and the hold of every foul spirit, and the cage of every unclean and hurtful bird." And all those that keep dram-shops or bar-rooms, whoever they may be, are the slaves to, and the humble servants of, Satan, the first rebel in the universe; and they "are led captive by him, at his will;" and they are, wherever they may be located, as great a curse to the people as the fiery serpents were to the children of Israel in the wilderness. And the people spake against God and against Moses. "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Num. 21: 5—6.

But it is required by the authority of this State that all those that shall be licensed to retail intoxicating liquors, shall produce satisfactory evidence to the licensers, of their good moral character. What consummate folly and absurdity. This is not one half so consistent as Jeroboam was. For he chose the lowest of the people for his priests, to offer sacrifice unto his two calves of gold, that he set up in Beth-el and in Dan. "And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." 1 Kings 12: 31. "After this thing Jeroboam returned not from his evil way, but made again of

the lowest of the people priests of the high places; whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." 1 Kings 13: 33, 34.

We see plainly from what is here before us that Jeroboam was perfectly consistent in principle and policy. Because he had a totally depraved heart, a low grovelling mind, was engaged in low and wicked business, and it was low and wicked business to offer sacrifice unto his two calves, and of course for Jeroboam to be perfectly consistent in principle and in policy, he was bound to make the lowest if not the most wicked men of all the ten tribes of Israel, his priests to offer his sacrifices unto his two calves. Now for the government of Massachusetts to be as consistent as Jeroboam was it ought to give licenses to none but the most abandoned wretches that can be found in the Commonwealth. What! License men of good moral character, to do the very lowest and most immoral and destructive business ever entered into by man, the making of drunkards, and of robbing them of their money, their reason, their characters, their lives, and of the eternal salvation of their immortal souls!

A very few days after I published the first edition of my address to the people of Massachusetts on the subject of the license law of 1838 and its repeal, I called upon the Hon. Mayor of the city of

Boston, Jonathan Chapman, and sold him one of my pamphlets, had some conversation with him, was treated very kindly by him, and found him very much of a gentleman. I observed to him that I denied that any human government ever had the least natural or moral right to license any man or set of men to keep a dram-shop or bar-room; and that I considered the dram-selling business in the Tremont House or Concert Hall, or any such place called respectable, (falsely so called,) a greater public nuisance, and a greater curse to the city of Boston, than the dram-selling business in Broad street. Because at such places as the Tremont House and Concert Hall, and other places that are called respectable, there young men of respectability first form their intemperate habits, and after they had formed their intemperate habits, and had lost their respectability, their moral principles, and their moral character, they would go into any hole to get intoxicating liquors, when they would not have gone into such low places at the onset. The Hon. Mayor admitted that I was correct, and replied, saying, "The Mayor and Aldermen are as much opposed to this business as you are, but we must take things as we find them, and not as we should like to have them." I then referred the mayor to the noble example of Mr. Quincy in breaking up the brothels on Boston hill, and in breaking up the dram-selling business upon the common, and to Mr. Eliot's breaking up the fire department, that he might go and do likewise.

Those three acts were noble acts, and will be forever honorable to the two ex-Mayors.

But "we must take things as we find them, and not as we should like to have them." Not so with Hezekiah king of Judah, who "did that which was right in the sight of the Lord, according to all that David his father did." He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him, and he prospered withersoever he went forth; and he rebelled against the king of Assyria, and served him not. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city." 2 Kings 18: 3—8. Not so with Josiah, king of Judah. "And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left." Chap. 22: 2. "And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove,

and for all the host of heaven; and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the Sodomites, that were by the house of the Lord, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at

the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burnt the chariots of the sun with fire. And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the King beat down, and brake them down from thence, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of Corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, and stamped it small to powder, and burnt the grove." "And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the *Lord* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the priests of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jerusa-

lem. And like unto him was there no king before him, that turned to the Lord, with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." Chapter 23: 4—15, 19, 20, 25.

I have made a very lengthy quotation from sacred history, that was written "by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works." One reason why I have made so long a citation is that I could not present the whole subject, so fully before the reader as I aimed at, without so doing. Another reason is that when the scripture is not presented before the reader by the writer but only referred to, not one out of fifty ever trouble themselves to turn to the bible. And another reason is that the reader might know what the Lord God of the whole earth saith. The portion of sacred history that is here before us, "was written not for Israel's sake alone, but for our sake also upon whom the end of the world are come." And it is profitable for doctrine, reproof and instruction, not only for all the people from the highest to the lowest, from the richest to the poorest, from those that are the most enlightened to the most ignorant, but for all that are clothed with power and authority, to make or execute the laws, of a city, or county, a State or nation.

The sacred history before us is full of reproof and instruction for each and every member of the legislature of this State, and of every other State in the Union, and for every member of the national legislature. It is full of reproof and instruction for President Van Buren down to the lowest executive officer in the national administration. It is full of reproof and instruction for Gov. Morton, the *supreme* executive magistrate of Massachusetts, who recommended and approved the repeal of the license law of '38, for no other reason under heaven but that the Boston Junto had been the fathers of a great excitement throughout the whole Commonwealth against the law, to prevent its enforcement, and desired its repeal. What an honest hearted, firm, independant, and patriotic statesman!

The acts of king Josiah is full of reproof and instruction, for him who was the Hon. Mayor of the city of Boston in 1839, and for all the aldermen of the city, who entirely neglected their indispensable duty in regard to enforcing the license law of '38. But God will reward every one of them that were not in favor of executing the law, "according to their works." The fear of man brought them into a snare, and Satan the "prince of the power of the air, the spirit that now worketh in the children of disobedience," took them "captive at his will" and bound them fast with his "seven green withs," and "with" his "new rope" and "sheared off the seven locks of their heads," and kept them in Delilah's lap, like "dumb dogs," and would not

let them "bark" at any one of the violators of the temperance law of '38. Nor would Satan let the Hon. Mayor, and the Aldermen of the city of Boston of '39, even lift up their heads out of Delilah's lap, and shake themselves. Alas, alas, what cowardly captives, slaves. But Satan kept B. F. H. barking all the time against the temperance law of '38, and its friends, and encouraging the violators of the law to go on in their rebellion against God, and against the government of Massachusetts. "The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness." Eccl. 10: 13.

The acts of Josiah king of Judah is full of reproof and instruction for the Hon. Mayor and Aldermen of the city of Boston for 1840. As the law upon the subject of intoxicating liquors now stands, the Hon. Mayor and Aldermen of the city of Boston, Salem, and Lowell, and the County Commissioners throughout the State, are not under the least natural, or moral, or civil obligation to give a single license to one man in the State to retail a single drop of intoxicating liquors to any person, for a beverage. The law only makes it civilly right, and not binding. And if this is the case, and I am decidedly opposed to the dram-selling business, and the Hon. Mayor and Aldermen of the city of Boston, are as much opposed to it as I am, and they are not under the least obligation of a natural, moral or civil nature to give to even one man a license to sell intoxicating liquors for a bev-

erage; how then, in the name of reason and common sense, can they license any man in the city of Boston, to sell even one dram to any man or person, or retail intoxicating liquors in any quantity whatever. "But we must take things as we find them, and not as we should like to have them." Not so Hon. Mayor. Not so did Hezekiah and Josiah, two kings of Judah, think, nor did they act according to such an erroneous thought. And their mighty effort to destroy Idolatry in the land, and bring retributive justice upon all that favored the wicked cause, met the approbation of the God of Israel.

Josiah was bound by every consideration to carry into full effect all that God purposed he should do before the world was, and made known unto Jeroboam by the "man of God," about two hundred and fifty years before. "And behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee." 1 Kings 13: 1, 2.

The Mayor and the Aldermen of the city of Boston, in '38 and '39, were under the same moral obligations to do all in their power to sustain and enforce the temperance law of '38, as Hezekiah

and Josiah were to destroy Idolatry in the land of Israel. Yes, the Mayor and Aldermen of the city of Boston in those two years I have named, were bound fully to sustain and enforce the law, even if it should have taken "all the bayonets in Boston to enforce it." And if so, then they are entirely without excuse, and there is not the least good excuse to be offered by any man for them.

But Josiah, king of Judah, did not fear the face of man, but he feared the Lord God of Israel, and obeyed Him and served him. "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him were there any like him." Idolatry and intemperance are two of the greatest curses that ever came upon the human race, and the latter is as great as the former. And it is equally as much the indispensable duty of the makers and executors of the laws of the city of Boston, of this State and of this nation, to do all in their power to suppress and destroy intemperance in the land, and promote and advance the glorious cause of temperance as it was for Hezekiah and Josiah to make the mighty effort that is before us, to destroy Idolatry in Israel, and thereby promote and advance the cause of God. And as it was not possible in the very nature of things for the cause of godliness to be advanced by the means of Jeroboam, Ahab, Ahaz, and Manasseh, and a host of the kings over Israel and Judah, who established

and favored the cause of Idolatry, and made it legally right to make and worship idols, even so it is not possible in the very nature of things, for the cause of temperance to be advanced one inch or one day, by the means of the government of the State or the nation making it legally right for one man to traffic in intoxicating liquors for a beverage. And when the conduct of those kings of Israel and Judah who established and favored Idolatry in the land of promise, can be fairly justified, then and not till then, can the government of this State of the Union be fairly justified for making it legally right for men to traffic in intoxicating liquors. The two cases before us are alike right or wrong. It is not possible in the nature of things, that Jeroboam and Josiah were both right. And as God highly disapproved of the conduct of the former, and highly approved of the conduct of the latter, we must come to the conclusion that Jeroboam was altogether in the wrong, and that Josiah was altogether in the right.

God in his infinite wisdom with propriety has called Idolatry drunkenness, and the Idolator a drunkard, in a great many instances, in his holy word. And as all the kings of Israel that established Idolatry in the land, and favored the cause of Idolatry, and all that made graven images were greatly instrumental of making the people Idolators, even so the government of this State, and of the nation, that have made it legally right for men to traffic in intoxicating liquors, and all that have

ever sold intoxicating liquors in any quantity for a beverage, have been greatly instrumental of making the people of the State and the nation drunkards. If so then the great evil of drunkenness lies at the door of the government, who by the enactment of laws, have made it legal, and "honorable and respectable business." And in so doing the government have done evil that good might come, and Paul would say, "their damnation is just." Yes, the government have laid the foundation for men to make drunkards, and to be drunkards, and then have made laws to punish men if they get drunk, but let the drunkard maker go free with his ill gotten gain in his pocket. What consummate wise, rather erroneous and false legislation.

Notwithstanding all this, every member of the State legislature for a great many years back, have pretended to be the great enemies of intemperance, and "the sincere friends to temperance." Even so saith the members of the Boston Junto. I presume that every intelligent and candid man in the community will freely admit that the adversaries of Judah and Benjamin were entirely in the wrong in their opposition unto the chief of the fathers of the two tribes of Israel in their great effort to build the house of the Lord in Jerusalem. "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we

seek your God as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia." Ezra 4: 1—5.

No man can doubt for a moment that the adversaries of Judah and Benjamin were great hypocrites, for their great object was to deceive the chief of the fathers of the two tribes of Israel that were engaged in building a house for the Lord in Jerusalem. The cause of temperance is equally as much the cause of God, as the building of the house for the Lord in Jerusalem was. And the adversaries of those men that were heartily engaged in building the house, gave equally as good evidence to the builders that they were "the sincere friends" to them and their cause, as the Boston Junto has ever given to the world that they were "the sincere friends to temperance;" for the cause of temperance is the cause of God, and the temperance law of '38 was calculated, if obeyed and enforced, to suppress intemperance and promote the

cause of temperance. In my judgment there is a striking resemblance in the two cases now before us. So that "there is no new thing under the sun."

And there is a still further resemblance in the two cases when we compare the evil report of Col. Gibbens, presented to and accepted by the Boston Junto the 5th of June '38, and the rebellious resolution there and then offered and adopted in the Old Common Council room, and sent throughout the Commonwealth, and published to the whole world, and the circulars that were sent into every county and city and town and village in the State, and the petitions that the Junto presented unto the legislature of '39, to have the license law of '38 repealed, with the letter written by "Rehum the chancellor, and Shimshai the scribe," unto Artaxerxes king of Persia.

"This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants, the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent

and certified the king; That search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time; for which cause was this city destroyed. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river." Ezra 4: 11—16.

Without making one comment on this letter, I will submit it to any candid and intelligent man to say if there is not a striking similarity in the two cases, and in the men that were concerned in the two transactions. And if there is, then if we justify the men in the one case, we must justify the men in the other case. Because the building up of the house of the Lord in Jerusalem, and the building up and the advancing forward the cause of temperance, are alike the cause of the God of the whole earth and of heaven.

But the "liberal Whigs" and the liberal Van Buren members of the legislature of '40, pledged themselves to the friends and advocates of the law of '38, and to the legislature and to the world, that if the legislature would repeal the law, that they would give unto us, the people of Massachusetts, a better law. But this was all a hypocritical humbug. This was like unto Gen. Jackson's humbug in promising to give the people of the United States a better currency. Like Gen. Jackson, like "lib-

eral Whigs" and liberal Van Buren men. For these "liberal" souls not only did not and could not give the people a better law, but they repealed the license law of '38, and gave the people no law at all upon this subject, but flung us back for law from '40 to '32. A retrograde march indeed. What a profound, wise headed, and honest hearted set of statesmen! Their great wisdom and honesty as statesmen will wonderfully astonish the natives if they ever shall be so wonderfully favored as ever to hear of this wonderful and astonishing wise act. This is a retrograde, Jeroboam-like movement.

The licensing men to sell intoxicating liquors for a beverage is to bring a great temporal and moral evil upon the many that a small temporal good may come to the few, but a very great moral evil upon the whole. And according to St. Paul's judgment those that "do evil that good may come, their damnation is just." See Rom. 3: 8.

But it has been asserted by the enemies of the license law of '38, thousands of times within two years past, that the friends of "the law had flung back the cause of temperance fifteen or twenty years." But all those that say this, or any thing like it, must be totally ignorant of any just conception of God, of his purposes and designs, and of his moral government over the world. What, fling back or retrograde the cause of temperance, which is the cause of God, the infinitely wise and Almighty Jehovah? Not so, ye ignorant, or wicked, or both, enemies of the cause of temperance and of

the prohibitory principles of the license law of '38. For it is not in the power of earth and hell combined together, to throw back or retrograde the cause of temperance not only "fifteen or twenty years," but not a single moment or a single inch. For it is no more possible in the very nature of things to prevent the onward advance and the glorious triumph of the cause of temperance, than it was for Pharaoh to hold the children of Israel in bondage a single day after the four hundred and thirty years had expired. And Israel came forth out of Egypt on the very day that the four hundred and thirty years terminated, the very time fixed in the Eternal Mind, before men or angels existed, and made known unto Abraham more than six hundred years before. Nor is it any more possible to stay the onward progress or fling back the cause of temperance, which is the cause of christianity, which is the cause of God, than it is to stop the onward movement of the sun, or the earth in its onward movement, or roll it back from its proper course. And who can do this almighty work but him who "spake and it was done, who commanded, and it stood fast."

"Known unto God are all his works from the beginning of the world." As God is eternal and underived in his existence, and infinitely wise in his own eternal mind, the whole plan of his moral government over the universe was laid in infinite wisdom. And he saw most clearly, and comprehended most fully every event that ever should take place in the universe, from the greatest down

to the smallest and most minute, from "before the mountains were brought forth, or the hills were discovered;" before "the foundations of the world were laid," or "the heavens were established;" "before the morning stars sang together and all the sons of God shouted for joy, even from everlasting." And God not only saw clearly and comprehended fully every event that ever should take place in the universe, but he had from eternity a perfect knowledge of every thought that ever should enter into the mind or the heart of each one and all the host of heaven, and of Adam and the whole of his posterity. And God is as almighty in his power and influence as he is infinite in his wisdom. And the whole power and influence of Jehovah was fully engaged from eternity to carry the whole of his plan, design, and purpose into full effect at his own appointed time and way. "He has purposed and he will do it. He has promised and will make it good."

Now if the above is strictly correct and true, then what combinations of men and devils ever did or ever had the power to fling back or prevent from going forward for one moment even one single object that God purposed from eternity to accomplish in his own appointed time.

Temperance is not only one of the fundamental principles of the Constitution of Massachusetts, but it is one of the fundamental principles of the Bible. "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance pa-

tience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1: 5—7.

The Bible is worth all other books in the world. For it teaches us what God is, "a Spirit," and to know him and Jesus Christ is eternal life. This knowledge is not to be found anywhere else. It teaches us what man was when he came out of the forming hand of his Maker, "formed of the dust of the ground," and made in the image of God. And it teaches us that man lost that moral image that was first enstamped upon his soul, by the agency of Satan, the first rebel against God in the universe, and he has been the prime mover of all the rebellions in the world against God and against human governments, that he has "ordained" to be "a terror to evil doers," but "a praise to those that do well."

Satan was the prime mover of all the opposition that ever has been manifested in words and deeds in Massachusetts, against the license law of '38. For Satan knew more about the principles, the constitutionality, the tendency, and the effects that the law would have if it was obeyed and sustained and perpetuated as it ought to have been, than all the members of the Boston Junto, and B. F. Hallet and Franklin Dexter ever have known from first to last. He knew the license law of '38 aimed a deadly blow at his kingdom. Therefore Satan made Boston his head quarters, having legions of devils with him, and he and they made their mighty effort to make a great excitement against the

law and all the friends of the law. "Ye are of your father the devil, and his work ye will do."

The friends of the license law of '38 no more cast back the cause of temperance than Moses and Aaron did the cause of the deliverance of the children of Israel from Egyptian bondage by saying unto Pharaoh "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." The dealers in intoxicating liquors must give up their destructive traffic or lose their souls. "For what is a man profited, if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul." Here is as powerful moral suasion as was ever addressed to man. And I know not any set of men to whom this passage of scripture can be addressed with more propriety than to the dealers in intoxicating liquors. But many of them are like the deaf adder "who will not hear the voice of the charmer charming never so wisely." It is said by naturalists that when what is called the deaf adder does not want to hear any thing that he puts one ear on the ground, and his tail into the other. This is virtually the case with a great many who have said a great deal in favor of "moral suasion," that are opposed to the license law of '38.

It was justly considered by all the Whigs an unfair and unjustifiable, not to say criminal act, in the National House of Representatives, to deprive the five members from New Jersey of their seats in that body. But make the most of that act that you fairly and justly can, and you cannot make it

a more unfair, unjustifiable, and criminal act than it was in our State legislature of '40, in repealing and depriving the people of this State of the license or temperance law of '38, which was according to the laws of God. And the accomplishing of Col. Benton's expunging project, was considered by all the Whigs as a sacrilegeous act. And they judged justly too. But that act was no more a sacrilegious act than the repeal of the license law of '38, that all intelligent and candid men must acknowledge to be calculated to suppress intemperance and promote the cause of temperance. These three cases are alike justifiable or condemnable. The only just and true verdict that can be rendered in the three cases, against all that were concerned in them, directly or indirectly, is, "guilty, guilty, guilty." "But we must take things as we find them, and not as we should like to have them." And the way that the Hon. Mayor and the Aldermen of the city of Boston do this is to license three hundred men to violate every moral principle, and "treasure up to themselves wrath against the day of wrath, and the revelation of the righteous judgments of God."

In view of all that is now before us, let no man that ever was a sincere friend to the cause of temperance and the temperance law of '38, be in the least faint hearted or dismayed, at the momentary triumph of their enemies in effecting the repeal of the law of '38; for their triumph is but for a moment, "and they shall not prevail; they shall be greatly ashamed; for they shall not prosper: their

everlasting confusion shall never be forgotten."

Nor let any man that ever was a sincere friend to the glorious cause of temperance and prohibitory law upon this subject be "fearful and afraid," and turn back in the day of battle as did a great many men, that first started with Gideon, against the Midianites, for as truly as the Midianites were routed and put to flight, by Gideon, and the three "hundred men that were with him," that lapped "up the water with his tongue as a dog lappeth," even so verily shall all the sincere friends of temperance and the temperance law of '38, ultimately triumph over the great host of the modern Midianites, Col. Gibbens and his host. Neither let any man that ever was a sincere friend to this great cause of God, and of humanity and compassion, even "look behind" them, as did Lot's wife, after she had been delivered out of Sodom by the angels from heaven. "And Jesus said unto him, (a certain man,) No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Let all "Remember Lot's wife."

The cause of christianity and the cause of temperance, which are one and the same cause, were prefigured by the water that Ezekiel saw in vision issuing from under the altar of the house of the Lord in Jerusalem. It rose higher and higher and spread further and further until it became a "river to swim in, a river that could not be passed over." Those waters had a wonderful healing power and influence in them, so that every thing wherever they came, lived, revived, and flourished. Even

so with the cause of christianity and temperance. It is rising higher and higher and spreading further and further, from State to State, and from nation to nation, and is becoming a great and mighty river in which man, as it were, may "swim, a river that cannot be passed over," and is covering "the face of the whole earth." "Many shall run to and fro, and knowledge shall be increased." "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

The Captain of our salvation, who was made perfect through suffering, "and who hath on his vesture and on his thigh a name written, *King of Kings and Lord of Lords*," is now riding forth in his glorious chariot, in his great and glorious majesty, from "conquering to conquer," throughout his universal dominions, and as it were "flying on the wings of the wind," surveying at one glance of his bright and all-penetrating eye, all the movements, from the greatest down to the smallest, in all the vast immensity of space, and carrying into full effect all of "the eternal purpose of God," purposed in him, "before the foundation of the world." And all that are united to him as the branch is to the vine, by a living, purifying and lasting faith, shall "come off conquerors and more than conquerors." Yes, all the saints shall "triumph gloriously," over all their enemies, through the Almighty power and the rich free grace of the great and glorious "Captain of their salvation."

Errata.—34th Page, 3d line from bottom, after "governor" insert Morton. Page 48th, 5th line from top, for "land" read lord.

(Dec., 1888, 20,000)

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